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Notes and Opinions.

CHRONOLOGICAL TABLE OF EVENTS AND LITERATURE CONNECTED WITH CHRISTIANITY IN THE FIRST AND SECOND CENTURIES A. D.

By PROFESSOR ADOLF HARNACK.¹

A. D.

- 30, probably, the conversion of Paul.
- 37, March 16, death of the Emperor Tiberius.
- 37, March 18, Gaius (Caligula), Emperor until 41, January 24.
- 41, January, Claudius, Emperor until 54, October.
- 41, Herod, King of Judea and Jerusalem.
- 42 (41), the Twelve leave Jerusalem.
- 44, death of Herod.
- 47 (46), the so-called Apostolic Council in Jerusalem.
- 47–50 (46–49), the so-called Second Missionary Journey of Paul.
- 48 / 49 (47 / 48), the Thessalonian Epistles. If the Edict of Claudius against the Jews surely belongs to the ninth year of his reign, then Paul arrived in Corinth at the earliest in 49.
- 50 Winter—53 Autumn (49–52), Paul in Ephesus.
- 53 (52), First Epistle to the Corinthians. (Epistle to the Galatians?)
- 50 (51), Felix, Procurator in Judea.
- 53 Early Autumn (52), Second Epistle to the Corinthians.
- 53 / 54 (52 / 53) sojourn of Paul in Corinth. Epistle to the Romans.
- 54 (53), Paul arrested in Jerusalem.
- 54, October, Nero, Emperor until 68, June 9.
- 54–56 (53–55), Paul imprisoned in Cæsarea.
- Between October 55 and 56, Festus becomes Procurator in Judea.
- 56 / 57 (55 / 56), the removal of Paul to Rome.
- 57–59 (56–58), the imprisonment of Paul in Rome. Epistles to the Colossians, Philemon, Ephesians (if it is authentic), and Philip-pians (it is possible to regard the first three as written in Cæsarea).

¹ From PROFESSOR HARNACK's recent work entitled *Die Chronologie der altchristlichen Litteratur bis Eusebius*. Erster Band: "Die Chronologie der Litteratur bis Irenaeus, nebst einleitenden Untersuchungen," Leipzig, Hinrichs, 1897, M. 25.

59 (58), Paul's release from the Roman imprisonment.
 59–64, the genuine writings of Paul underlying the Pastoral Epistles.
 60 / 61 (61 / 62), death of James in Jerusalem.
 61, Albinus, Procurator in Judea.
 64, July 19, burning of Rome; persecution of the Christians at Rome;
 death of Peter and Paul.
 66–73, the Jewish war against Rome.
 68, June 9, death of Nero; succession of Galba and Vitellius.
 69, January 15, death of Galba; succession of Otho.
 69, April 15, death of Otho.
 69, July 1, Vespasian, Emperor until 79, June 23.
 69, December, death of Vitellius.
 69, Polycarp born.
 65–70, probably, the Gospel of Mark.
 70, August, the capture of Jerusalem, the destruction of the temple.
 70–75, probably, the Gospel according to Matthew (except some later
 additions).
 79, June 23, Titus, Emperor until 81, September 13.
 81, September 13, Domitian, Emperor until 96, September 18.
 Under Domitian, but perhaps one or two decades earlier, the First
 Epistle of Peter.
 Under Domitian, but perhaps even earlier, the Epistle to the Hebrews.
 c. 78–93, the Gospel and the Acts of the Apostles of Luke.
 65 (70)–100 (probably at the beginning of this time), the Gospel of the
 Hebrews (very soon a Greek translation).
 c. 90–110, the Pastoral Epistles (but they received additions still later).
 93–96, the Apocalypse of John.
 93–95 (96 / 97 ?) the First Epistle of Clement.
 96, September, Nerva, Emperor until 98, January 27.
 98, January 27, Trajan, Emperor until 117, August.
 In Trajan's time, if not earlier, at any rate not later than about 130, the
 Gospel of the Egyptians.
 Not after c. 110 and not before c. 80 the Presbyter John, the Gospel
 of John, and the three Epistles of John. Soon after that the
 unauthentic ending of Mark's Gospel (Aristion) and the bring-
 ing together of the four Gospels in Asia.
 Under Trajan died the daughters of Philip.
 Under Trajan died Simeon, Bishop of Jerusalem, in the time of the
 Syrian Legate Atticus (who was probably the same as Sextus
 Attius Suburanus, who was Consul in the year 104).

Probably toward the end of Trajan's reign Ignatius of Antioch died in Rome (110–117; perhaps, though not probably, not till a few years later); shortly before this the seven Epistles of Ignatius and the Epistle of Polycarp were written.

111 (Sept.)–113 (beginning), the Letter of Pliny to Trajan concerning the Christians.

115–117, the Annals of Tacitus.

c. 100–130, the Epistle of Jude.

c. 100–130 (140), the Preaching of Peter.

c. 110 (100)–130, the Gospel of Peter.

117, August 11, Hadrian, Emperor until 138, July 10.

In Hadrian's time probably the prophetess Ammia and the prophet Quadratus.

120, Suetonius' Concerning the Lives of the Cæsars.

c. 120–140 (130), the Epistle of James.

c. 120–140 (110–160), the Apocalypse of Peter.

c. 120–170, the Acts of Paul.

124/125, probably, Hadrian's Letter to Minicius concerning the Christians.

125/126, Quadratus' Apology (the date, however, is not sure).

c. 125, Polycrates of Ephesus born.

c. 125–130, Florinus born.

130, Hadrian gives the order for the building of Ælia.

130/131, the Epistle of Barnabas.

132–135, the Rebellion led by Bar Cochba.

c. 133, Justin becomes a Christian (the date, however, is not sure); about 135 he was in Ephesus.

134, Hadrian's Letter to Servian (Servian's third Consulate) concerning the Christians.

133/134, or at least about this time, the appearance of the heretic Basilides in Alexandria; about this time, or somewhat earlier, Saturnilus in Antioch.

136–140, Valentinus and Cerdo came to Rome.

135/136, Marcus, the first Gentile-Christian Bishop at Ælia (Jerusalem).

131–c. 160, the Teaching of the Twelve Apostles, in the recension of the Jerusalem manuscript.

c. 135–c. 160, the active period of the heretic Valentinus (chiefly in Rome).

138, July 10, Antoninus Pius, Emperor until 161, March 7.

138/139, Marcion arrives in Rome and becomes a member of the church there.

About 140, the Shepherd of Hermas in its present form; a part of the work is of earlier date (perhaps 20–25 years earlier).

138–161 (perhaps 138–147) the Apology of Aristides.

About 140, perhaps, the Dialogue of Aristo of Pella (the time of its composition can be determined only as lying within the limits 135–170).

141/142, Justin appears as a Teacher.

Not long before 142 (hardly as early as 135) Irenæus born.

Not before 144 and until c. 160 Urbicus Prefect of the City.

144, Marcion founds a separate church (influenced by the Syrian Cerdon who was living in Rome).

c. 145–160, Papias writes his Expositions of the Oracles of the Lord.

c. 145–185, Ptolemäus, Heracleon and others, the pupils of Valentine; also the Gnostic Marcus.

147 (before March 17) M. Aurelius receives the tribunician power.

c. 140–150, the Roman Baptismal Symbol probably arose.

c. 140–180, Sources of the Egyptian so-called Apostolic Constitutions.

Soon after 150 (perhaps 152–153) Justin's Apology (previously the Syntagma); a little later probably Tatian's Address. About this time the heretical communities were in the most flourishing condition.

c. 150, Primus, Bishop of Corinth.

c. 150, Hegesippus makes his journey into the West and to Rome.

154/155, Statius Quadratus, Proconsul in Asia.

154 (at the latest), Polycarp's journey to Rome, where Anicetus is already Bishop, until 166 (or 165, 167).

154, July 11, Bardesanes born (died 222).

155, February 23, Polycarp's death; soon thereafter the Letter of the Church of Smyrna concerning his death.

Between 155 and 160 Justin's Dialogue with Trypho.

Under Anicetus the Carpocratian Marcellina comes to Rome; at that time the sect flourished in which Epiphanes, the son of Carpocrates, also made himself noted.

After the middle of the second century the "superior" of Irenæus, the Presbyter, who composed poems against the Marcosians, and the Presbyter who wrote against Marcion's treatment of the Old Testament.

157 (156), Montanus appears under the Proconsulate of Gratus in Phrygia; Maximilla and Priscilla join him; after some Synods and several years they are excommunicated (Theodotus, the Patron of the Montanist sect). Sotas of Anchialus against Priscilla.

Between 157 and 162 Julianus Proconsul in Asia.

In the second half of the reign of Pius, or under M. Aurelius, Isidorus son of Basilides.

161, March 7, Marcus Aurelius, Emperor until 180, March 17.

Between 161 and 169, probably, the Apology of Miltiades, and probably about this time also his polemic against Montanism; not before c. 160 and hardly after c. 170 the Acts of Paul and Thecla; about the same time the martyrdom of Carpus, Papyrus, and Agathonice.

165/166, Quadratus, Proconsul in Asia.

163–167 (perhaps 165), Justin died a martyr under the City Prefect Junius Rusticus.

165, Peregrinus Proteus destroys himself by fire at Olympia.

166 (165, 167), Soter, Roman Bishop until 174 (173, 175); he sends the so-called Second Epistle of Clement to Corinth.

166, October 12, Commodus designated Cæsar.

In the time of Marcus Aurelius the heretic Apelles (his writings hardly before c. 170, his controversy with Rhodo still later).

166/167 or 167/168 (before 162?), Sergius Paulus Proconsul in Asia. Under him the martyr death of Bishop Sagaris of Laodicea (before him Thraseas, Bishop of Eumenea); Melito of Sardis writes a work concerning the Passover, likewise probably about this time Apollinaris of Hierapolis. In the sixties probably arise in Asia the Alogi against the new prophecy.

c. 160 (150?)–c. 175, the second Epistle of Peter.

c. 150–180 (Justin?) Concerning the Resurrection.

169, January, Death of the Emperor L. Verus, M. Aurelius is Emperor alone.

About 170, Dionysius of Corinth writes numerous Letters; about this time also the death of Puplius, Bishop of Athens; Quadratus succeeded him there.

169–176 (177), Melito writes his Apology (or was it 177–180?).

About 170 (168?) Bardesanes appears.

172, probably, Apollinaris writes his Apology and afterward *Grammata* against the new prophecy.

172, Tatian's rupture with the Church: he goes to Syria; afterward his Diatessaron (if it had not already appeared between 160 and 170). About this time also Cassianus.

In the seventies Æmilius Frontinus was Proconsul in Asia.

Somewhere about the middle of the seventies Montanus died; soon thereafter an unsuccessful action of the Catholic Bishops against Maximilla; Themison, Alexander, Alcibiades play a part in the Montanistic sect. Capture of all the churches in Phrygia and Asia. Montanistic martyrs.

174 (173, 175), Eleutherus, Roman Bishop until 189 (or 188, 190).

In the time of Eleutherus Hegesippus wrote his Memoirs.

176 (end), Commodus Emperor with his father.

176/7-180, Celsus' writing against the Christians.

177-180 (very likely 177), the Supplication of Athenagoras.

177/8, persecution in Gaul; death of the Bishop Pothinus in Lyons.

178/9, the Gallic Letters and the mission of Irenæus to Rome.

179, the death of Maximilla.

About 180, the death of Apollinaris and Melito.

180, March 17, Commodus Emperor alone until 192, December 31.

Probably under Commodus, Rhodo, disciple of Tatian; he may have already made his appearance some years earlier.

180, July 17, the Scillitan martyrs.

Between 180 and 185 the martyrdom of Apollonius in Rome under the Praetorian Prefect Perennius.

181/2, not before March, dies Theophilus, Bishop of Antioch; for the books to Autolycus were not written earlier (one can come down almost to the end of the year 190 with the composition).

Between 181 and 189 Irenæus writes his great work; about this time Modestus and Musanus.

188/9, Demetrius, Bishop of Alexandria, until 231 (232).

189 (188, 190), Victor, Bishop of Rome until 198 (199).

c. 190, Narcissus, Bishop of Jerusalem (212/3 he selects Alexander as co-regent).

190/1, March, the death of Maximinus, Bishop of Antioch.

190/1, March, Serapion, Bishop of Antioch, rules until 211/2.

About 190, Bacchylus, Bishop in Corinth.

190/1, the great Paschal Controversy; Letters of Victor of Rome; about this time the falling away and excommunication of the Presbyter Florinus in Rome. Blastus.

192 (193), the anonymous anti-Montanist writes his work.

c. 190 (180)—c. 200, probably the false correspondence of Paul with the Corinthians.

193, January 1—March 28, Pertinax, Emperor to Rome.

193, Septimius Severus, Emperor of Rome until 211, February 4.

197 (196), Apollonius (of Ephesus?) writes against Montanism. About this same time or somewhat later Serapion of Antioch also writes against it.

c. 180—c. 210, the heretic Hermogenes.

[c. 180—240, the Pseudo-Justinian Address to the Greeks; at the same time or still later the Epistle to Diognetus.]

[Before c. 180 the gnostic Gospel of Thomas, but the infancy histories preserved to us under the name of a Thomas are later.]

[In the second century or in the beginning of the third century the gnostic Gospel of Philip.]

[In the second half of the second century or in the beginning of the third century the gnostic Acts of Thomas.]

[Under Caracalla or Elagabalus the Pseudo-Melito Syrian Apology.]

[At all events before Origen, perhaps even before Irenaeus, the great Christian redaction of the Jewish Testaments of the Twelve Patriarchs; the *terminus a quo* of this redaction lies after the middle of the second century.]

[Probably in the second century the Ascension of Isaiah added to the Jewish Martyrdom of Isaiah, but not yet the Apocalyptic Vision.]

[Before Clement of Alexandria the Traditions of Matthias.]

[Before Origen, or perhaps before Hippolytus, the heretical Gospel of Matthias.]

[Hardly before 180, but also not later than the beginning of the third century, the Ebionite Gospel.]

[In the second century the Pseudo-Pauline Letter to the Alexandrians; the Latin Epistle to Laodicea is perhaps from the second half of the second century.]

[Most probably about the middle of the third century, the Acts of Peter.]

[The Christian Sibylline Oracles belong most probably to the last third of the third century.]

[The Protevangelium of James gained its present form after Origen and before the middle of the fourth century; the section concerning the birth of Jesus (Joseph Apocryphum) belongs perhaps to the second century, the section concerning the girlhood of Mary (the chief section of the book) may have arisen shortly before Origen; the Zacharias section gained its present form some time after Origen.]

[The Christian Acts of Pilate did not exist in the second century.]